



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Yud Tes

GEMARA

- A Braisa explains, the elders of the Kohanim took the Kohen Gadol to the Beis Avtinas to teach him the “chafina” process (where he had to empty the spoon full of ketores into his two, cupped hands).
- **R' Pappa** said, the Kohen Gadol had two lishkos, the Lishkas Parhedrin and the Lishkas Beis Avtinas. One was in the north of the Azarah (we see this from a Mishna where **Abba Shaul** explains that one of the 3 lishkos of the north was used by the Kohen Gadol), and one was in the south (we see this from a Braisa that says that the Kohen Gadol would use a mikvah on the south side, which was right near his lishka). **R' Pappa** was not sure which lishka was in the north and which was in the south. However, **R' Pappa** says, it would make sense to say that the Parhedrin (where the Kohen Gadol slept) was on the south side and the Beis Avtinas (where he practiced the chafina) was on the north, because it would make his daily schedule flow more easily: he would wake up in the morning and go to the mikvah in the south right near his room, he would then go to the north to practice the chafinah, then head to the Beis Hamikdash to do the Avodah all day, get sprinkled on with the parah adumah in the afternoon, and head back to the south to go to the mikvah and retire for the night. If, however, the Parhedrin was in the north, he would have to wake up and walk to the south to go to the mikvah, practice the chafinah there, then do the Avodah, the parah adumah, and head back to the south for the mikvah, only to then return to the north to retire for the night. Presumably we would not bother the Kohen Gadol with this extra travelling.
 - **Q:** Maybe we do want to bother him like this so that if he is a Tzeduki he will decide to step down, or even if he is not, this will help keep him humble!? If we did not want to bother him to walk so much, we should have made the lishkos next to each other, or we should only use one lishka altogether!

V'AMRU LO ISHI KOHEN GADOL...

- **Q:** Presumably, our Mishna does not follow **R' Hunu the son of R' Yehoshua**, because he says that the Kohanim are considered messengers of Hashem, not of the Yidden, the biggest proof being that one cannot have a “shaliach” do something that he alone cannot do (so he could not make a Kohen a shaliach to do the Avodah for him). Our Mishna says that the Kohen Gadol was “their messenger and the messenger of Beis Din”. **A:** It may mean that they said to him, swear to us by **our interpretation** and the interpretation of Beis Din (meaning, that he is promising under the intended interpretation of the promise).

HU PORESH U'BOCHEH, V'HEIN PORSHIN U'BOCHIN...

- He cries for having been suspected as a Tzeduki. They cry for suspecting one who may be innocent.
- The oath is done so that he does not put the ketores on the coals before entering the Kodesh Hakodashim.
 - A Braisa says, a Kohen Gadol who was a Tzeduki once did it this way and was proud for having done so. He died a very short time thereafter, and his body was thrown into the garbage heap. Others say that he was killed as he left the Kodesh Hakodashim. The Kohanim heard a sound and rushed into the Beis Hamikdash to find him dead, with a footprint (of a Malach) between his shoulders.

AMAR R' ZECHARYA BEN K'VUTAL...

- **R' Chanan bar Rava** had the version that the name was “R’ Zecharia ven K’Futal”. **Rav** motioned that the proper version was “K’Vutal”.
 - **Q:** Why didn’t **Rav** verbally tell him? **A:** He was saying kriyas shema.
 - **Q:** We have learned that motioning during shema is also not allowed!?
 A: During the second perek of shema it is allowed.
 - A Braisa says, the pasuk “v’dibarta bam” teaches that would should learn aloud, but not daven aloud. It also teaches, one must discuss Torah, but should not discuss idle chatter. **R’ Acha** said, it teaches that one should make Torah his priority, not his secondary matter.
 - **Rava** said, one who engages in idle chatter transgresses an “asei” of “v’dibarta bam”. **R’ Acha bar Yaakov** said, he transgresses a lo sasei of “lo yuchal ish l’daber”.

MISHNA

- If the Kohen Gadol begins to doze off, the young Kohanim snap with their “etzbah tzerada” and say, “My master, Kohen Gadol, stand up on the floor to get rid of your tiredness”. They keep him busy until the time to shecht the Tamid arrives.

GEMARA

- **R’ Yehuda** explained that the “etzba tzerada” is the pointer.

V’OMRIM LO ISHI KOHEN GADOL HAFEG ACHAS AHL HARITZPAH...

- **R’ Yitzchak** said, this means that they would ask him to show them the “kidah” process (a difficult bowing procedure).

U'MASIKIN OSO AHD SHEYAGIYA ZMAN SHECHITA

- They would keep him awake with singing, but would not play musical instruments. Some of the important people of Yerushalayim would stay awake all night learning as well, so that he would hear their voices and remain awake more easily.
 - A Braisa says, **Aba Shaul** said, they would do this in chutz la’aretz as well, as a remembrance for the Beis Hamikdash, but it led to sinning (instead of learning they would hang around with women).
 - **Abaye** said, **Abba Shaul** was referring to Naharada. Like we find that Eliyahu Hanavi once told **R’ Yehuda, the brother of R’ Sala Chasida**, “You always ask why Moshiach doesn’t come. Today is Yom Kippur and there is a lot of znuus going on in Neharda!” He asked Eliyahu, what does Hashem say to this? He said, Hashem says the people sin because of their yetzer harah (it is not totally their fault). He asked, what does the Satan say to that? He answered, the Satan has no power to say bad on Yom Kippur.
 - **Rami bar Chama** explained, the gematriya of HaSatan is 364, which symbolizes that the Satan has power on every day except one, Yom Kippur.